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ciliation, or International Commission of Inquiry, for hearing, consideration, and recommendation.

"3. Soon after peace is declared, there should be held either 'a conference of all great governments,' as described in the United States Naval Appropriation Act of 1916, or a similar assembly, formally designated as the Third Hague Conference, and the sessions of such international conferences should become permanently periodic, at shorter intervals than formerly. Such conference or conferences should (a) formulate and adopt plans for the establishment of a World Court and an International Council of Conciliation, and (b) from time to time formulate and codify rules of international law, which, unless some constituent State shall signify its dissent within a stated period, shall govern in the decisions of the World Court.

"4. In connection with the establishment of automatically periodic sessions of an International Conference, the constituent governments should establish a permanent continuation committee of the conference, with such administrative powers as may be delegated to it by the conference."

JAPAN SOCIETY.

For those interested commercially or otherwise in the close relations of commercial interdependence between the United States and Japan the Japan society issues a succinct but informative *Trade Bulletin* in convenient form. The offices of the society are at 165 Broadway, New York City.

JOINING THE ISSUE

Controversy over a fact, affirmed by one side and denied by another is known in law as an "issue." Taking up the two sides respectively is called "joining the issue." A great need of the peace movement in the argument with its opponents is first to "join the issue." With this aim in view this department was started. It is hoped that many of our readers will be stirred to add their wisdom to this process of "joining the issue." Any intelligent contribution to the problem, if not too long, will be welcomed.—THE EDITOR.

IN REGARD to the recent long-distance call from Berlin to Tokio, this German expression of opinion is of interest:

"Naturally no man says a word about morality in this connection; in the first place, morality has for a long time been that thing whose non-observance is self-understood; secondly, it hasn't the least to do with the Mexican matter. It is not immoral to offer Mexico an alliance for the eventuality of war, and it would not be immoral even to ask Japan, 'My yellow beauty, will you go with me?' One who does so is far from being a Machiavelli.

"After we have thus blown ourselves up with righteousness, we can quietly say that the jewel of statesmanship was lost between Berlin and Mexico."—Theodor Wolff, in Berlin *Tageblatt*.

BERNE, SWITZERLAND, February 20, 1917.

SIR: We have heard by the ADVOCATE OF PEACE of Dr. B. F. Trueblood's death, and wish to tender yourself and your Association our heartfelt sympathy in the great loss you have sustained. Though Dr. Trueblood had been ill for some time, and obliged to retire from active pacifism, his work survives, and his memory will give those who knew and admired him such courage and perseverance as is wanted for the final attainment of the

aim he pursued. Many hopes have been crushed by the European war, but if ours is God's work it will go on.

Very sincerely yours, on behalf of the International Peace Bureau,

The Secretary, H. GOLAY.

ADVICE TO WASHINGTON SHOPPERS.

In spite of the \$615,000,000 naval appropriation last year, Secretary Daniels is asking for a little matter of twelve millions more for four battle cruisers and three scout cruisers. I do not like Secretary Daniels thus to go shopping with our money—yours and mine, and poor, bloodthirsty little Marjorie's. I should like him to buy friendship for us instead. It would cost less and last longer.

In ten years of peace-time usage the best battleship that can be built becomes obsolete, useless, a pile of junk. Under conditions of war it might last an hour, this expensive engine of murder. Now, suppose, instead of these costly luxuries, Mr. Daniels sent abroad two thousand men and women of our finest types to take and write and sing and picturize peace?

Suppose we paid them each \$5,000 a year? Ten million dollars for something that would go on in ever-widening circles of constructive thought while a single "battle cruiser" was eating up coal and blowing its head off in gun practice! Since war is wrought by the pressure of a few minds upon the fear and ignorance of the many, why not spend millions in flooding with the light of reason the minds of this driven humanity? Why not help them to see that the bravery of refusal is finer than the blindness of obedience? That the people's dooryards are more sacred than the nation's boundary lines?—Zoë Beckley in "*Four Lights*."

The following Christmas poem, from *Reedy's Mirror*, joins definitely the issue with certain of those who have private information from the Lord that war is justified:

ANGELS OF BETHLEHEM.

BY MATT BROWN.

Angels of Bethlehem:
I've walked across a thousand fields
And all the time my feet were sloppy
With Christian blood.

Angels of Bethlehem:
I don't like the stink
From Christian corpses
Rotting in the sunshine.

Angels of Bethlehem:
It annoys me to hear the sobbing of women
Who cringe in the dark corners
Of forty million Christian homes.

Angels of Bethlehem:
Can't you do something to keep me from being
afraid?
I'm terribly afraid of the hate
In Christian hearts.

Angels of Bethlehem:
Are you laughing? Did you sing a joke?
Was it something funny you chanted
Above the pasture that eager night?

SAN RAFAEL, CAL.

SIR: My anti-war convictions break forth once in a while, as you will see by referring to an article on page 2 of *The Tocsin*, which I am mailing you today. From your paper, the ADVOCATE OF PEACE, I have stolen some good thoughts, as you will see.

I wish to express my pleasure in reading your contributions and others, and to say that, in my poor judgment,

the work could not be better done. I am glad that men of no ordinary ability are enlisted in the cause.

If the Goths and vandals of modern times threaten us with invasion, we must be prepared with weighty peace arguments, for they will outlive all other kinds of preparation. The great battles are drawn battles at best.

Yours very truly,

HILAND A. MOORE.

BOOK REVIEWS AND PAMPHLETS RECEIVED

ALL BOOKS LISTED ON THIS PAGE MAY BE OBTAINED, POSTAGE PREPAID, UPON APPLICATION TO THE AMERICAN PEACE SOCIETY, COLORADO BUILDING, WASHINGTON, D. C.

War the Creator. By *Gelett Burgess*. B. W. Huebsch, New York. 1916. 96 p. 60 cents.

This is the story of "*Coco*" *Cucurrow*, the boy, and of how he became in the space of two months *Georges Cucurrow* the man, the war-hardened soldier, the veteran of the great retreat on Paris in the first days of the war. To the writer this brief but vivid story illustrates not only the folly and the bitterness of war, but also what he chooses to call "War the Creator." In the space of two months he had the privilege of seeing a raw youth made into a man. Here he saw accomplished in a short time what we might see accomplished in any man's life between the years of eighteen and thirty, were we able to view that period of time as a whole and wholly impersonally. War is thus shown as a great accelerator of human activity. Were this all that there is to see in this marvelously entertaining tale of actual experience, such acceleration might well seem to be considered a singular advantage. But *Georges Cucurrow*, wounded, incapacitated (at least temporarily) for useful citizenship, wounded and embittered in spirit by the scenes and the experiences that he cannot forget, who begs his interviewer to question him no longer about the charge at Le Misnel. "Our men after them, sticking them like pigs. . . . The sight of it made me sick. . . . Isn't that enough M'sieur? I can't bear to think about it!" This is a man, full grown, sophisticated, on a par in experience of life's horrors with many non-combatants of thirty or forty, but with something in him shattered, something clouded and tarnished by what he has gone through. The fierce emotions and the tremendous experience of his brief period of accelerated growth are over. He faces now his entrance into the life of peaceful, useful effort, and he faces it handicapped. He has gained much, but lost more.

Battle and Other Poems. By *Wilfred Wilson Gibson*. The Macmillan Co., New York. 1916. 198 p. \$1.25.

This volume consists of war poems, lyrics, and short poems in dialog called by the author, "dramatic poems." Of the last-mentioned, "Winter Dawn" and "Stonefolds" are the most poignant as well as the more dramatic in quality. Of the lyrics perhaps the best are the four love-sonnets entitled "Home," unless we include that remarkable sonnet-picture "Color" with the unforgettable lines—

"A blue-black Nubian plucking oranges
At Jaffa by a sea of malachite. . . ."

The war poems are powerful in their simplicity and brief pathos, barring a slight monotony in method—constant stress on the trivialities of peace obsessing the soldier's mind in the din of battle. One, slightly variant in this respect, but characteristic of the rest and surely the best of all of them, is "The Return" as follows:

He went, and he was gay to go;
And I smiled on him as he went.
My son—'twas well he couldn't know
My darkest dread, nor what it meant—

Just what it meant to smile and smile
And let my son go cheerily—
My son . . . and wondering all the while
What stranger would come back to me.

Bushido. By *Inazo Nitobé*, Professor in the Imperial University of Kyoto. G. P. Putnam's Sons, New York. 1905. 193 p., with index. \$1.25.

A sympathetic understanding of the temperament of an alien people is part and parcel of the broader pacifism. In the case of Japan, we have a nation which is often antipodean in temperament to ourselves. Understanding will therefore naturally progress but slowly between us. The philosophy of *Bushido* is perhaps one of the most necessary characteristics of the Japanese for the Westerner to comprehend, for, although the ancient *bushi* are no more, the ideals of their philosophy and their laws of chivalrous conduct descend to and permeate the race of today. "Chivalry is a flower no less indigenous to the soil of Japan," says Professor Nitobé, "than its emblem, the cherry blossom . . . it is a living object of power and beauty among us; and if it assumes no tangible shape or form, it not the less scents the moral atmosphere, and makes us aware that we are still under its potent spell." In its prime, it gave what Taine has called, referring to the contemporary heroes of Italy, "the vigorous initiative, the habit of sudden resolutions and desperate undertakings, the grand capacity to do and to suffer." Its several virtues are treated with particularity and much enchanting detail by the author. These virtues, we may perhaps be surprised to find, are those of the best in Christianity; justice, courage, benevolence, politeness, truth and sincerity, loyalty, honor, self-control. The reader will find these chapters not alone informative. The graceful style of the author and his devotion to his subject render them delightful reading as well.

The Japanese Nation, Its Land, Its People, and Its Life. By *Inazo Nitobé*. G. P. Putnam's Sons, New York. 1912. 330 p., with map and index. \$1.50.

As a sympathetic analysis of Japanese character and social life this volume is as valuable in the understanding of our Western neighbors as is that reviewed above. Further interest is lent, also, by several chapters devoted to a review of the relations between the writer's country and our own. Here the history of these relations from before Admiral Perry's time are reviewed. In his last chapter, "American Influence in the Far East," Professor Nitobé, asks a pertinent question. By our early relations with Japan, in which we presented ourselves as a nation desiring no hard-wrung profit, but as a people intent on world welfare, we attained the respect and admiration of Japan to a degree little realized in this country. Has America now "sold her birthright of world-moderatorship and of Asiatic guardianship for a pottage of tropical islands?" His conclusion, which warrants careful perusal, is that this the future policies of this country must decide. At present Japan, the real Japan,